AROUND GURDWARA SRI DUKH NIWARAN SAHIB

PATIALA



THE SHIROMANI GURDWARA PARBANDHAK COMMITTEE
AMRITSAR



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GURDWARA SRI DUKH NIWARAN SAHIB

A project of writing the history of all the Gurdwaras situated at various places in India was envisaged some time back. We have endeavoured to write the historic account of Golden Temple, Amritsar and Anandpur Sahib, the City of Joy which is already in the hands of SANGATS. The illustrated booklet gives a very useful and hitherto unfolded account of Gurdwara Dukh Niwaran Sahib, Patiala which immortalises the visit of Guru Tegh Bahadur Sahib, the ninth Guru of the Sikhs who sanctified the place with the touch of his lotus feet and whose dust annules the suffering. It is hoped that it will help the SANGATS recapitulating our past. The message given by Guru Tegh Bahadur will ever be recited and remembered:
He alone is an enlightened soul

One that Strikes not terror in other
nor of others stands in fear.

Gurcharan Singh 'Tohra'

ਗੁਰਚਰਨ ਸਿੰਘ ਟੌਹੜਾ

President
Shiromani Gurdwara Parbandhak Committee



A side view of the inner precincts of Gurdwara Dukh Niwaran Sahib Patiala

GURDWARA SRI DUKH NIWARAN SAHIB PATIALA

Gurdwara Sri Dukh Niwaran Sahib, Patiala solemnises and eternalises the visit of Guru Tegh Bahadur, the ninth Guru of the Sikhs, '*Sagal srisht ki chaddar*' (lit. protective sheet of the world) who bore the cross by the orders of Mughal Emperor Aurangzeb having been offered the choice of embracing Islam or facing death in A.D. 1675. As says Bhai Gurdas 'the spot sanctified by the holy touch of the lotus feet of the Guru is raised into a place of worship by the devout congregation', Gurdwara Sri Dukh Niwaran Sahib founded in A.D. 1930 perpetuates the memory of the holy visit to consecrate this spot.

Guru Tegh Bahadur, the fifth son of Guru Hargobind and Bibi Nanaki, born at Guru-ke-Mahl at Amritsar on Ist of April, 1621 succeeded to guruship on 30th March, 1664 (declared Guru and avouchment made on 20th March, 1665 at Baba Bakala). It was he who purchased the site of Anandpur Sahib from the ruler of Bilaspur originally called Makhowal, a name derived from the mound known as Makho, the renowned monster to which the present name of Anandpur or the city of joy was later on given by Guru Gobind Singh. Guru Tegh Bahadur was of peaceful disposition and took long tours preaching the doctrines of Guru Nanak. He visited numerous places which include Kurukshetra, Banaras, Patna besides his sojourns in Dacca, Lashkar, Chittagong, Sondip, Assam. He also toured the Malwa region of the Punjab. We have reference of *hazuri sangat* at Dacca which was the prominent centre of Sikhism in those days. Tradition still holds that it was due to Guru Tegh Bahadur's presence with Mirza Raja Ram Singh, a Rajput chief who was leading an expendition to Chittagong and Assam areas that the spell of the inhabitants of Assam, for which they were well known and had thwarted the earlier campaign of Mir Jumla, was defied and foiled. The Guru's spirit of forbearance, his love for humanity, the popularity of his teachings and the cause of the Kashmiri Pandits were some of the causes which ultimately led to his martyrdom

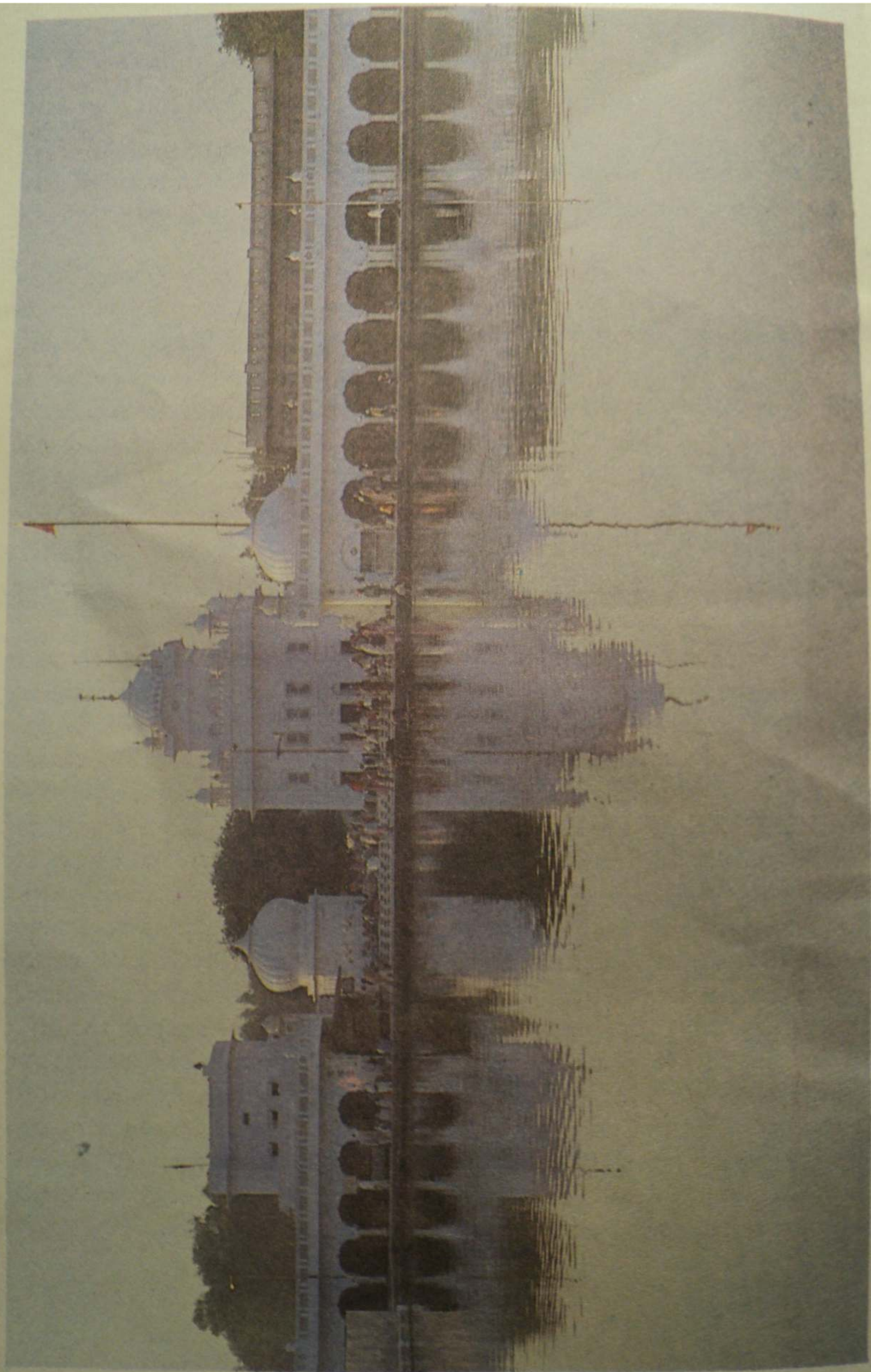


The flame eternal----lighting up day and night with an historic hukamnama placed inside is a centre of attraction for devotees

by the orders of fanatical Emperor Aurangzeb on 11th November, 1675. Indeed, Guru Tegh Bahadur's compositions which were later on incorporated in *Guru Granth Sahib* vouchsafe such a repose that can never be shaken by any torrent howsoever intense and severe it might be.

It goes without saying that the town of Patiala in its present form did not exist when Guru Tegh Bahadur visited this place. According to *Phulkian States Gazetteer, 1904*, Patiala, one of the Phulkian States, nominally dates from 1762. But it may be more justly considered as dating from 1764, when rthe Sikh confedracies took the fortress of Sirhind and partitioned among themselves the territories of what was then Sirhind Sarkar. In this partition, Sirhind itself with its surrounding country fell to the respectable Bhai family from whom Raja Ala Singh acquired it. The erstwhile princely state of Patiala derived its name from its capital city which was founded by Raja Ala Singh the first independent ruler of the State.

Gurdwara Sri Dukh Niwaran Sahib on the Patiala-Sirhind Road is situated hardly at a distance of half a kilometre from the Patiala Railway Station. According to a strong local tradition the Guru came to this place a second time in *Samvat* 1732 corresponding to 1675 Christian era from Saifabad fort since renamed Bahadurgarh after Guru Tegh Bahadur. His first visit is said to have taken place in A.D. 1667 when he left Anandpur for his preaching tours in October. The site where the Gurdwara now stands was a peaceful and calm place with a small *tobha* or pond with a bo-tree near it within the revenue limits of the village Lehal, now a part and parcel of the city of Patiala. The Guru is said to have blessed a lady named Karmo whose child was suffering from *athra* (infant mortality) and recovered instantly after taking a dip in the *tobha* as advised by the Guru. Nevertheless, a *hukamnama* representing the local tradition is lying near the place sanctified by the holy touch of the feet of the Guru on the eve of his visit where he seated under a banian tree, the mark of which still perpetuates this historic event. A flame lit in pure country-made *(desi) ghee* burning throughout day and night symbolises the light eternal. The *hukamnama* reads:



Gurdwara Sri Dukh Niwaran Sahib

Ek Oankar Satgur Prasad

Ek Oankar Seal Akal ji Sahai

Sri Guru Tegh Bahadur Sahib ji nu *Bhag Ram Jhewar* benti karat bhai ji *Lehal gaanv vich bemari jandi nahin. Sache sahib Saifabad se uth ke Lehal gaanv de pahaar oar kriban saat aath sau taur bohor de tale aan braajat bhai, yehan tobhar mein charan dhobat bhai, hukam hoia ethe jo koi rogi sharda sahit ashnan karega us de sabh roge khandiege. Ethe tharra banau, langar chalau. Hukam hoia jo ethe basant pachami nu ashnan karega us nu sabh terthan da phal prapat hoiga. Sangat benti karat bhai ji ethe abadi hundi nahin, abadi hove ji. Hukam hoia ethe rounaq hovegi. Ethe Gursikh hosi rajdhan seva karsi. Gurdham ugha hosi. Sabh jahaan jo koi sev kamai, Mann banchhat phal paave. Karma Devi Khatrani charan digi, ji athrai naal baal shant ho jande hain ji. Hukam hoia, ethe ashnan kar so dur hosi, koi rog na rehsi. Ethe din kheras Magh shukal panchami sataran sau athaais sabh sangat ko khushi karat bhae. Jo hukamname de darshan paiga so mere darshan pavega, Gurdham ko jaiga. Sabh sukh pavega, jam dham na javega.*

After his departure form Saifabad, Guru Tegh Bahadur visited village Lehal where he seated under a bo-tree after having washed his feet in the *tobha.* Bhag Mal, a water carrier requested the Guru that epidemic persisted in the village. The Guru ordained that whosoever takes a dip in the *tobha* on the eve of Panchmi would be cured of all the diseases. The Guru quothed that the place would be highly populated. A Gur-Sikh monarch would serve the place. The Guru's place would become renowned. Here the Guru also blessed a lady named Karma Devi...

During his reign, Maharaja Amar Singh 1765-1782 laid out a very beautiful garden near the site of Gurdwara Dukh Niwaran Sahib to cherish the memory of the great Guru. It later on came in the custody of the Nihangs. Tradition holds that Maharaja Karam Singh 1813-45 who was baptised here by the Buddha Dal granted a piece of 40 bighas revenue-free grant to this historic place. Albeit, the Nihangs under the chiefship of one Baba Natha Singh left the place after some time as there arose a quarrel with the *zamindars* of village Lehal.



Dewan Hall Gurdwara Dukh Niwaran Sahib

In A.D. 1870, the place of the Gurdwara as well as the well and the garden fell within the supposed plan of the canal named Patiala Navigation Channel as a result of which the residents of Lehal and the Nihangs demanded compensation in the court. Ultimately the state paid the necessary compensation.

A plan to construct Patiala-Jakhal Railway Line was made in 1920 after the Sirhind-Ropar Railway Line had been constructed. The scheme, however, had to be dropped because the precincts of the Gurdwara and the small houses came in the way. It was in the year 1922 that a plan was worked out to get a Gurdwara erected in memory of the holy Guru, Guru Tegh Bahadur. A similar Gurdwara had already been constructed in the sanctified place of the visit of the Guru near the royal palace Moti Bagh and was named Gurdwara Moti Bagh. One Chaudhari Kaku Singh of village Lehal is said to have assigned some 40 bigas of land to the said Gurdwara from his estate in village Bhanri situated at a distance of about five miles West of Patiala. Some land situated near the Gurdwara was also donated later on by this family for the boarding house of the students where State stables for the horses had been built.

In A.D. 1930 the *sangat* at Patiala, as the tradition goes, approved of the request of certain individuals which included Sardar Gurdit Singh, Sardar Bachittar Singh, Sardar Atma Singh and the foundation of Gurdwara Dukh Niwaran Sahib with *pacca* bricks was laid down and *Guru Granth Sahib* was placed therein. A management committee for the Gurdwara was duly formed which included Dr. Sampuran Singh as President, Sardar Kirpal Singh as Secretary, Sardar Gurdit Singh as treasurer, Sardar Sampuran Singh *Lambardar* and Sardar Dalip Singh *Lambardar* as members.

It is said that Sant Jawala Singh got arranged a *nishan sahib* and a *khanda* from Amritsar for the Gurdwara. A sum of Rs. 500/- is stated to have been donated by Sardar Harchand Singh Jeji for the Nishan Sahib which amount was duly approved and the *Nishan Sahib* unfurled



on the Gurdwara. The first *diwan* was held by *sangats* near the bo-tree in connection with the martyrdom of Guru Tegh Bahadur.

The masons employed for the construction of the Gurdwara included Mistri Tara Singh and Prem Singh. Atma Singh prepared the blue-print of the building. An expensive silver *chaur* (whisk) and *chanani* (canopy) of pure silk was sent for *Guru Granth Sahib* by the Maharani of Obawal. The Maharani of Rarewala is also said to have lent much of the support and bore the expenses of the community kitchen of the Gurdwara for a period of about two years.

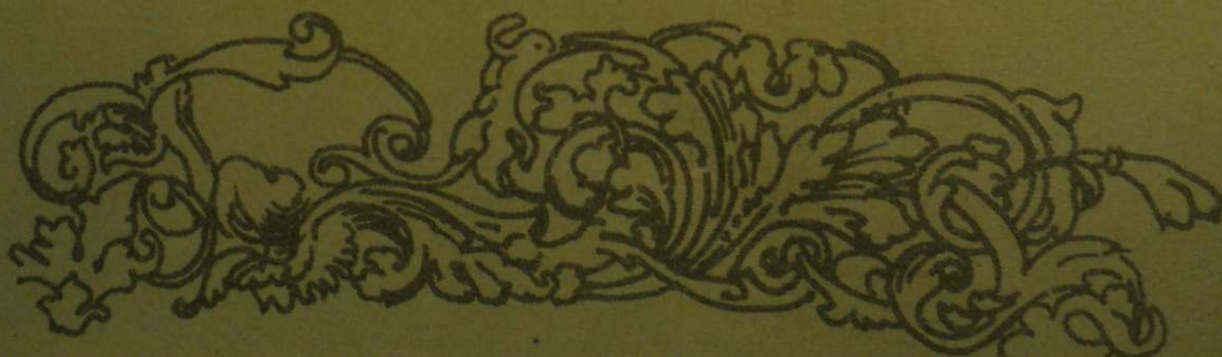
In 1932, about 60 bigas of land was given in *ardasa* (supplicatory prayer) by the residents of village Jhil. Sardar Harchand Singh Jeji and the Maharani Sahiba of Rarewala also contributed some land to the Gurdwara for *amrit sarover* with the result that a wide and *pacca sarover* was got constructed. The tradition already referred to and coming down from mouth to mouth since the days of the Nihangs came to be more confirmed that weak and ailing children became healthy after taking bath in the *sarover*. This gave currency to the idea that a dip in the holy tank would shower blessings of health and spirit to the people of faith. This popularised for the Gurdwara the name of Sri Dukh Niwaran Sahib. Floors of white marble along with twelve feet high walls gave the Gurdwara the shape of a fortress. A verandah about twelve feet in height was also raised around the *sarover* to enable the *sangats* to take bath conveniently and to enjoy the holy *kirtan*. Proper arrangements were also made for the intake and draining out water into and from the holy *sarover*. In the inner parts of the stairs pertaining to the holy *sarover*, an iron net has been spread all around on the 6th stair after leaving the five ones to avoid any chance of slipping down into the holy *sarover*. This step has gone a long way to avoid any casualty. A beautiful bridge of about 80-90 feet wide has been raised which provides passage to the pilgrims to move from the *sarover* to the holy Gurdwara *Sahib*. A store house has been got constructed beneath the bridge for the pilgrims to keep their luggage and wet clothes.

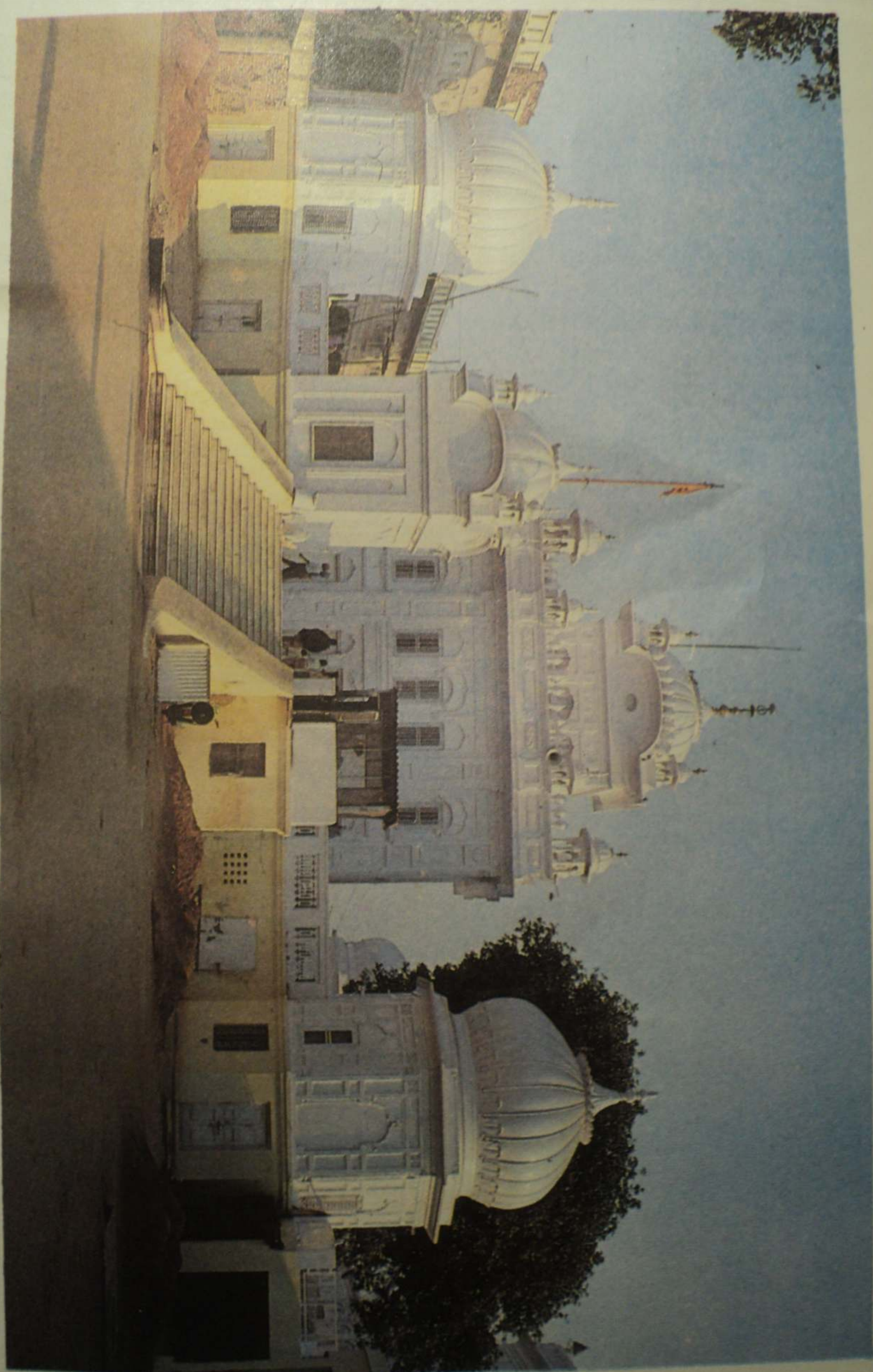


Gurdwara Sri Dukh Niwaran Sahib (Front View)

A two-storeyed building of the Gurdwara had been raised during the years 1930-33. The construction, however, continued from the years 1934 to 1942. This included an archway at the entrance of the Gurdwara with a third storey. Some other buildings around the Gurdwara were also raised during the course of this period which included residential quarters for the *granthis* and other employees of the Gurdwara. The building of Guru Tegh Bahadur Hall was got built in the year 1953.

The whole amount of money which came to lacs of rupees has been spent by the *sangats* which depicts dedication of the Sikhs for their holy institution. Adjoining the very entrance of the Gurdwara, three spacious rooms have been constructed for the continual recitation of Guru Granth Sahib; the right side of the entrance houses six sale counters for the distribution of holy *karah parshad* which have been raised along with a beautiful verandah. Arrangements for keeping of the shoes of the *sangat* has been made beneath the verandah below the sale counters. Two parks facing the gateway add to the beauty of the precincts of the Gurdwara. Two more rooms, one housing the holy library named Akali Koer Singh Library and the other for dispensary have been raised along the left side of the frontline. A new addition has very recently been made in the building by constructing a big hall for the community kitchen or *Guru Ka Langar*.





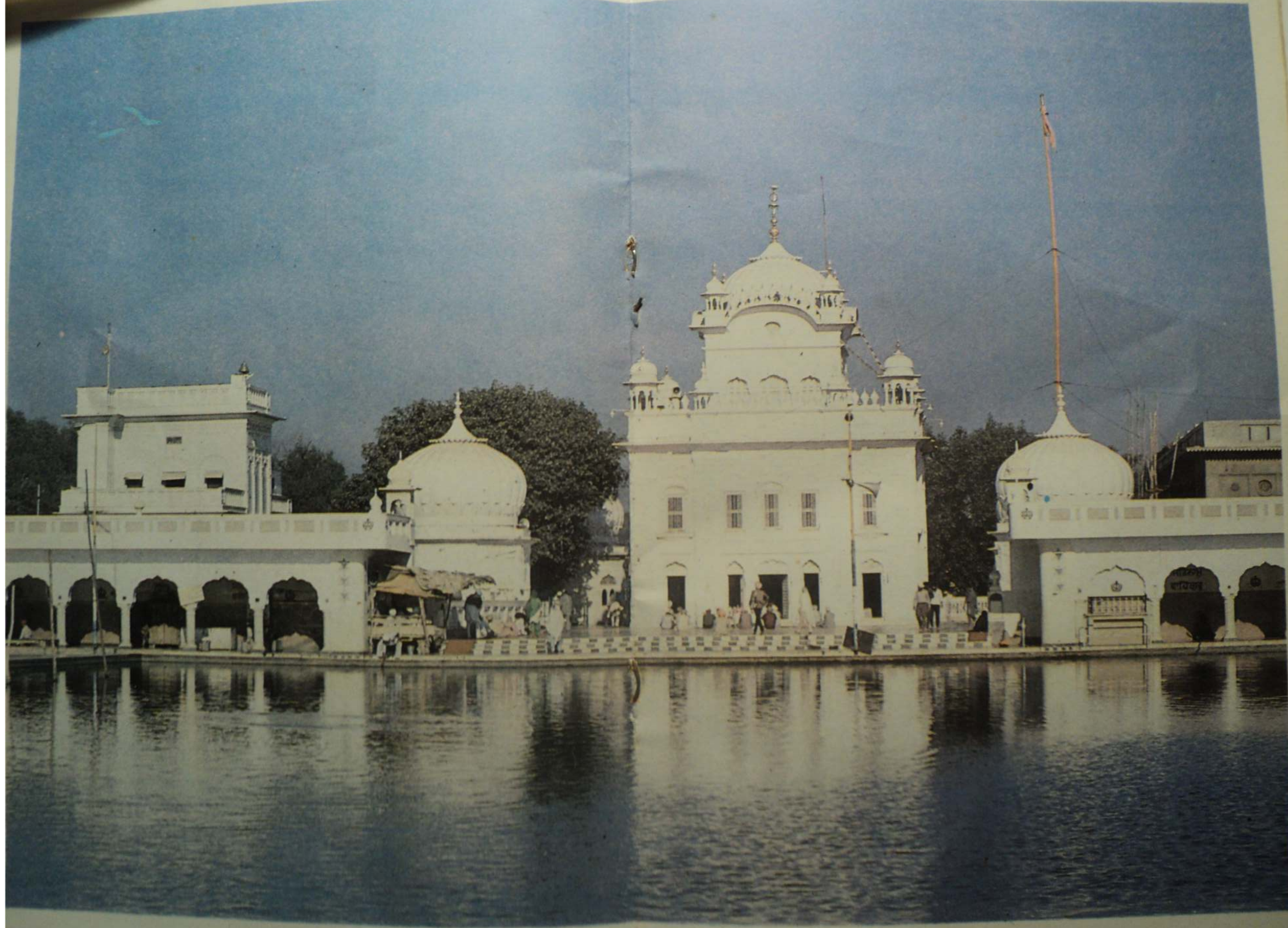
Gurdwara Sri Dukh Niwaran Sahib

A very beautiful room for Sikh museum has been built near the *nishan sahib* to the East of the *Darbar Sahib*. This museum contains pictures pertaining to different events of Sikh history. Two domed *bungas* in the outer *parkarma* or circumambulation of the Gurdwara stand on the left side of *Darbar Sahib* one for keeping *Guru Granth Sahib* during the night and the other for continual recitation of the holy scripture. A recently built Dewan Hall is a proud recent asset to the Gurdwara. White marble on all the four corners of the beautifully constructed Gurdwara with high towers and archways provide this holy place of pilgrimage a splendour and a unique look. A splendid building complex to the North of the sanctrum sanctorium which houses offices from where the affairs of this as well as some other historic Gurdwaras are managed was got built in the year 1975.





Holy Langar ---The whole time refectory for the pilgrims



Gurdwara Dukh Niwaran Sahib with its holy *parkarma*, *sarover* and *bungas* and Dewan Hall

A two-storeyed inn for the pilgrims to the North of the main shrine has been built which has 44 rooms. These include three halls and three rooms where a primary school is housed. All these rooms have been fully electrified. The second storey comprising 12 rooms and 2 halls besides bath rooms and flush-toilets has been provided. The rest of the 32 rooms are used by pilgrims for overnight stay. Flush system toilets---22 in number are provided near the inn separately for males and females.

Two significant fairs are closely associated with Gurdwara Sri Dukh Niwaran Sahib. Basant Panchmi is celebrated here with great splendour on every *Magh sudhi Panchmi* i.e., fifth day of the light half of the lunar month of Magh. On *Maghar sudhi Panchmi*, the martyrdom of Guru Tegh Bahadur is observed every year. Besides, *Panchmi* of every month is celebrated by taking a dip in the holy *sarover* and paying reverence to *Guru Granth Sahib* in the Gurdwara Sahib.

Gurdwara Dukh Niwaran Sahib yields some annual income of immovable property in the surrounding villages and also in Patiala proper.





Niwas Asthan---The inn for the over night stay of pilgrims

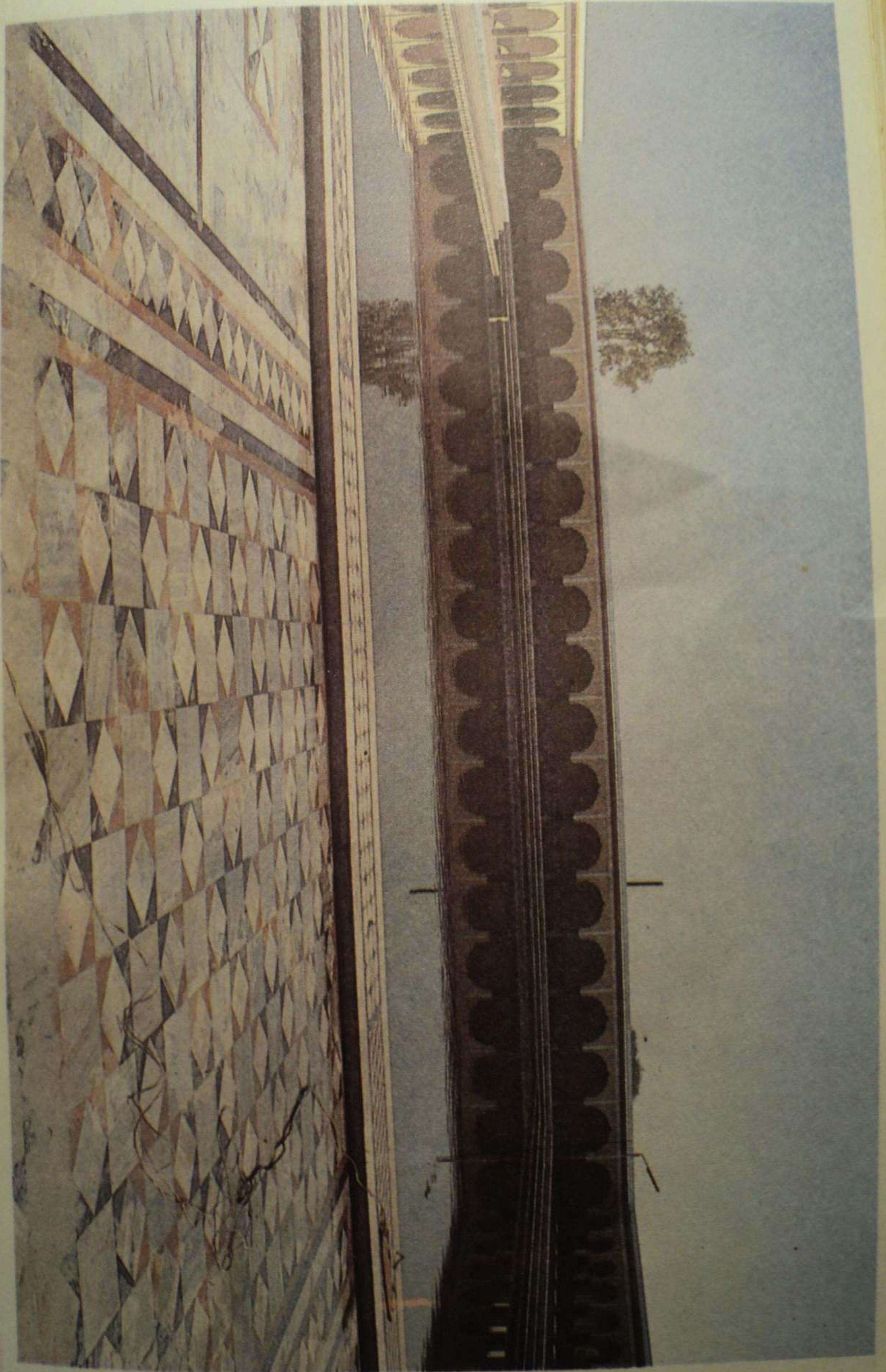
Daily *maryada* or routine work pertaining to Gurdwara Dukh Niwaran Sahib is as follows:

Morning

2.30 A.M.	The beginnings *(Kuar Khulane)*
2.30 to 3.00 A.M.	*Seva* of the sanctrum sanctorium which mainly consists of washing of the holy precincts.
3.00 A.M.	The holy scripture is carried from the tombed *bunga sahib* to the sanctrum sanctorium by the congregation amidst recitation of hymns with utmost reverence, fondness and devotion. After this *prakash* or recitation of *Guru Granth Sahib* takes place.
3.00 to 5.00 A.M.	*Path Sukhmani Sahib, Ardasa, Hukamnama*
5.00 to 7.30 A.M.	*Kirtan Sri Asa di Var*
7.30 to 8.30 A.M.	*Shabad Vichhar* (Thoughts on *Gurbani*)
8.30 A.M.	*Ardasa*
8.40 to 11.30 A.M.	*Kirtan Balawal Chawki* and *Anand di Chawki*

Evening:

3.00 to 5.00 P.M.	*Kirtan*
5.00 to 6.00 P.M.	*Katha Sri Gurpratap Suraj Granth*
6.00 to 7.00 P.M.	*Kirtan (Sodar di Chowki)*
7.00 to 7.30 P.M.	*Reh Ras Sahib*
7.30 to 8.00 P.M.	*Arti*
8.00 to 9.00 P.M.	*Kirtan* and *Kirtan Sohila* is recited in the sanctrum sanctorium while *chowki sahib* is taken out around the holy circumambulation of the Gurdwara *Sahib* amidst the recitation of holy compositions from *Guru Granth Sahib*. Holy *karah prashad* is distributed amongst the congregations throughout the day.



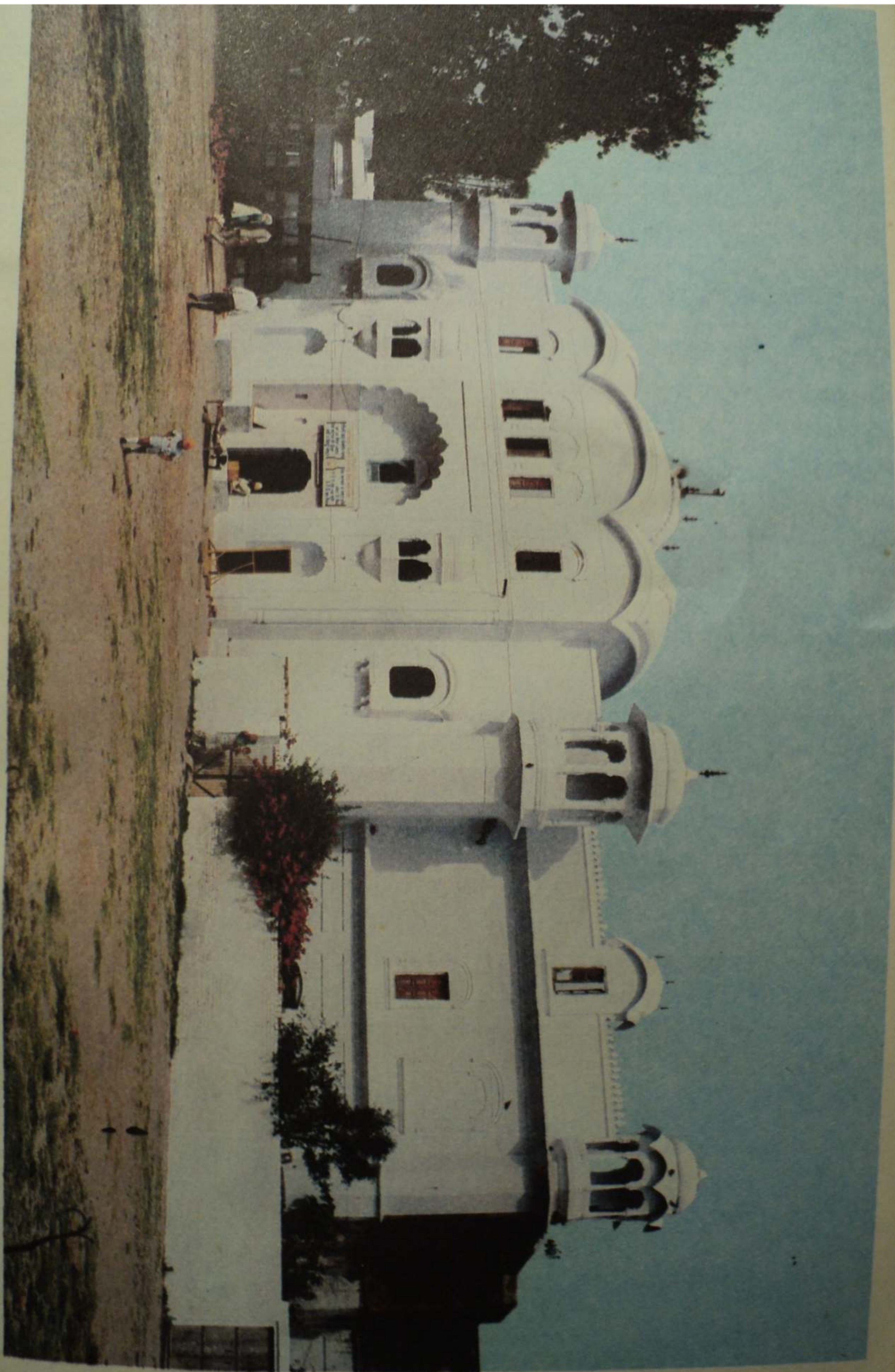
The holy sarover Gurdwara Dukh Niwaran Sahib

GURDWARA BAHADURGARH SAHIB

Gurdwara Bahadurgarh Sahib commemorates the visit of Guru Tegh Bahadur to the place. A strong local tradition holds that Nawab Saif Khan (Saif-ud-Din) of Saifabad son of Tarbiat Khan Bakhsi Shahjahani, brother of Fidai Khan, the foster brother of Emperor Aurangzeb and a resident of Pahar Ganj, Delhi was a great admirer of Guru Tegh Bahadur, the ninth Guru of the Sikhs. Guru Tegh Bahadur sanctified Saifabad by his presence at the invitation of the Nawab and spent a whole rainy season there. Two Gurdwaras have been built to perpetuate the memory of the visit of the Guru—one inside the fort and the other on its outskirts where the Guru halted.

The author of *Sakhi Pothi* gives interesting details regarding the visit of the Guru. He states that Nawab Saif Khan received the Guru in his garden, thanked him for his holy visit and offered him dry fruit. After a stay of some days, the Guru was duly invited to sanctify the inside of the fort. The Guru rode on the horse back and entered the fort while his wife was in a palanquin. As a mark of regard and reverence for the Guru, Saif Khan walked on foot. The Guru was given a hearty welcome inside the fort. Saif Khan's queen paid her respects to the Guru's wife. The Guru stayed there for a total period of about three months. On the eve of the departure, Saif Khan made the offering of some gifts to the Guru which consisted of a number of camels, a fine horse, and a *rath* for the use of Guru's wife. According to *Maasir-i-Alamgiri*, Nawab Saif Khan remained on the high posts as Subadar of Agra in A.D. 1659 and that of Kashmir in A.D. 1666. He also remained Governor of Multan, Bihar and Allahabad. After resigning his position he led a retired life at Saifabad which had been founded by him. As a matter of fact, he had a sense of detachment. An inscription of the times of the Nawab on the inner gate of the fort confirms this statement





Gurdwara Bahadurgarh Sahib

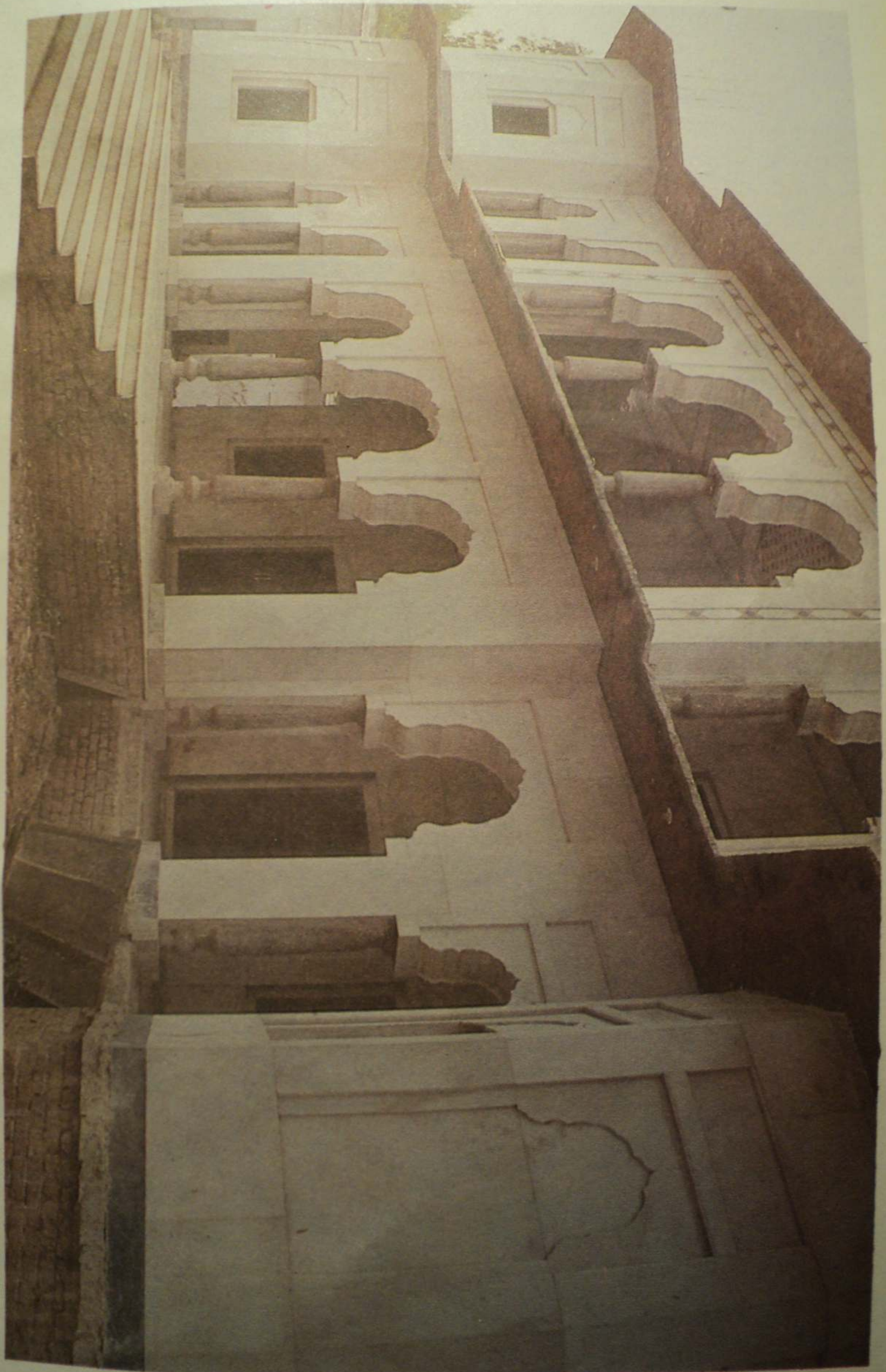
(During the reign of Alamgir, the Emperor of the world, Saif Khan laid the foundation of Saifabad)

The Nawab later on got built a fort and a mosque there. He held his court at a place in the fort called Chippi Mehal. He resided within the fort itself. His wives named Nuran Begum and Anguran Begum, his son Mian Akbar Ali, his daughter Begum Akbari, his sister Begum Saidan are all familier to the Sikh tradition upto now. The Nawab was of religious bent of mind and was a devout disciple of one prominent Muslim saint Nizam-ud-Din Aulia, whose teachings he cherished at Saifabad. His religious inclinations were mainly responsible for his devotion, loylty and reverence for the holy men of God like Guru Tegh Bahadur whose visit and stay with him at Saifabad testifies his religious disposition. The Nawab was fond of music and wrote a treatise known as *Rag Darpan*.

One Abdul Rahim, a disciple of Natheshah Chishtia resides in the vicinity of the *smadhs* these days who narrates the tradition relating to the visit of the Guru to Saifabad.

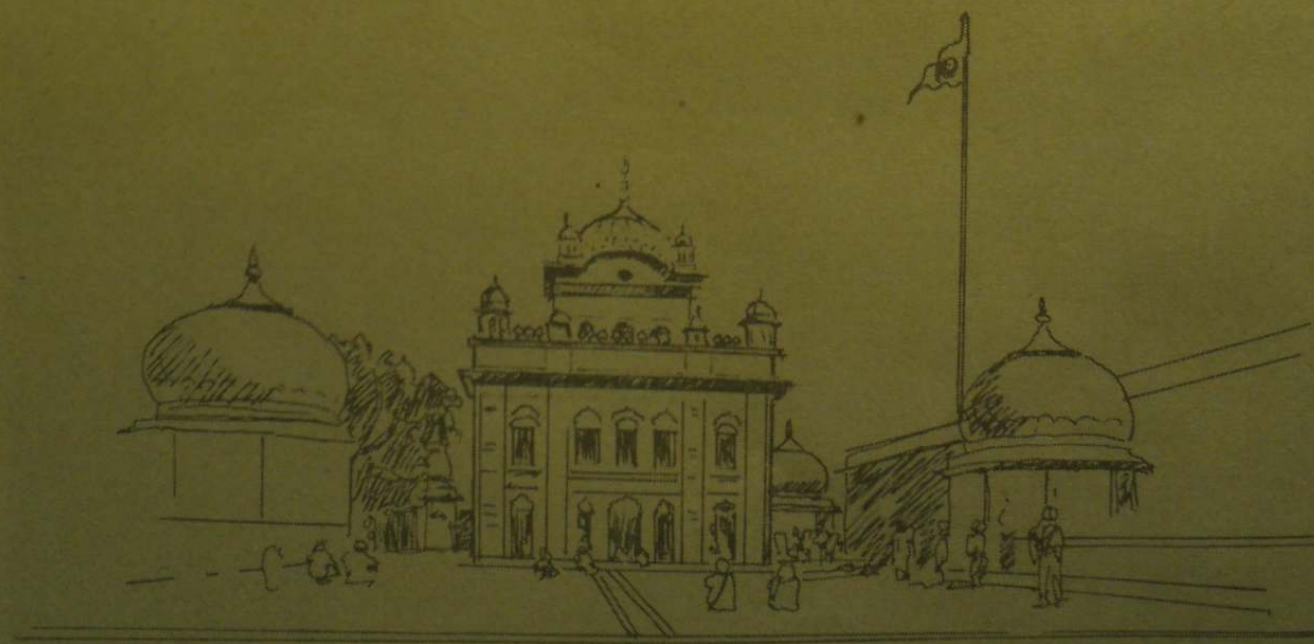
Saifabad is situated near the Bahadurgarh Fort at a distance of about 6 kilometres from Patiala in close proximity to the Punjabi University, Patiala. Saifabad was later on held by the descendants of Saif Khan as fief till it was acquired by Maharaja Amar Singh (A.D. 1765-1782). On the evidence of *Phulkian State Gazetteer*, the foundation of the present *pakka* fort was laid in A.D. 1837 by Maharaja Karam Singh and it was completed in 8 years at a cost of Rs. 10,00,000, the circumference of the fort being 6890 feet. Maharaja Karam Singh gave the fort its present name in commemoration of the sacred memory of Guru Tegh Bahadur who paid a visit to the place in the time of Saif Khan and who, it is said, prophesied the rising up of a fort here at some future date.





Gurdwara Bahadurgarh Sahib

The Gurdwara in the outskirts of the fort situated on the Patiala-Rajpura road where the meeting of the Guru is said to have taken place with Nawab Saif Khan and where the Guru had first made a halt attracts a good number of pilgrims every day. The old building of the Gurdwara, especially the inner precincts have been very recently replaced by a grand new building covering sufficiently enough space as compared to that of the old building. Nevertheless, this new building structure has the capacity to house a good number of pilgrims and also deserves admiration in regard to its new style and magnificence, the construction work of which is being continued with zeal and enthusiasm albeit, the fact remains that the old inner precincts which glorified the old art of wall paintings no longer exist although the Shiromani Gurdwara Parbandhak Committee has preserved with care some of the facsimiles and paintings pertaining to Sikh Gurus. The Gurdwara observes the Sikh *maryada* or discipline right from 3.30 A.M. to 8.30 P.M. at Darbar Sahib and the *langar* or the free community kitchen remains open for the pilgrims as usual. Baisakhi fair and the martyrdom day of Guru Tegh Bahadur are celebrated in this historic shrine every year.



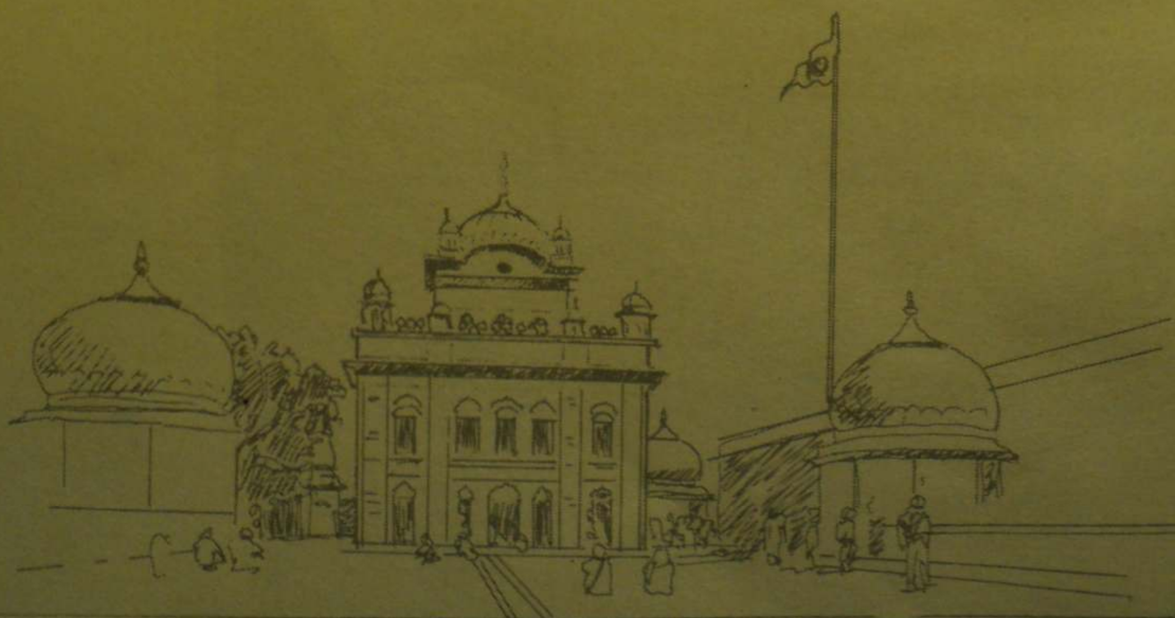


GURDWARA MOTI BAGH SAHIB PATIALA

Gurdwara Moti Bagh, Patiala was founded by Maharaja Karam Singh (A.D. 1813-1845) near the Moti Bagh Palace and the construction work was accomplished by Maharaja Narendra Singh. This place was sanctified by Guru Tegh Bahadur during his visit to Patiala.

The Gurdwara came under the administration of the Shiromani Gurdwara Parbandhak Committee in 1956 before which it was under State administration right from its very inception. The double storey building of the Gurdwara presents a marvellous site. The *langar* or the free community kitchen with its spacious venue is a grand feature of the Gurdwara.

As regards the *maryada* or the daily routine work observed in this Gurdwara, a standard code has been evolved for the daily proceedings of all the historic Gurdwaras which is also observed here.





Gurdwara Moti Bagh Patiala

GURDWARA KHEL SAHIB PATIALA

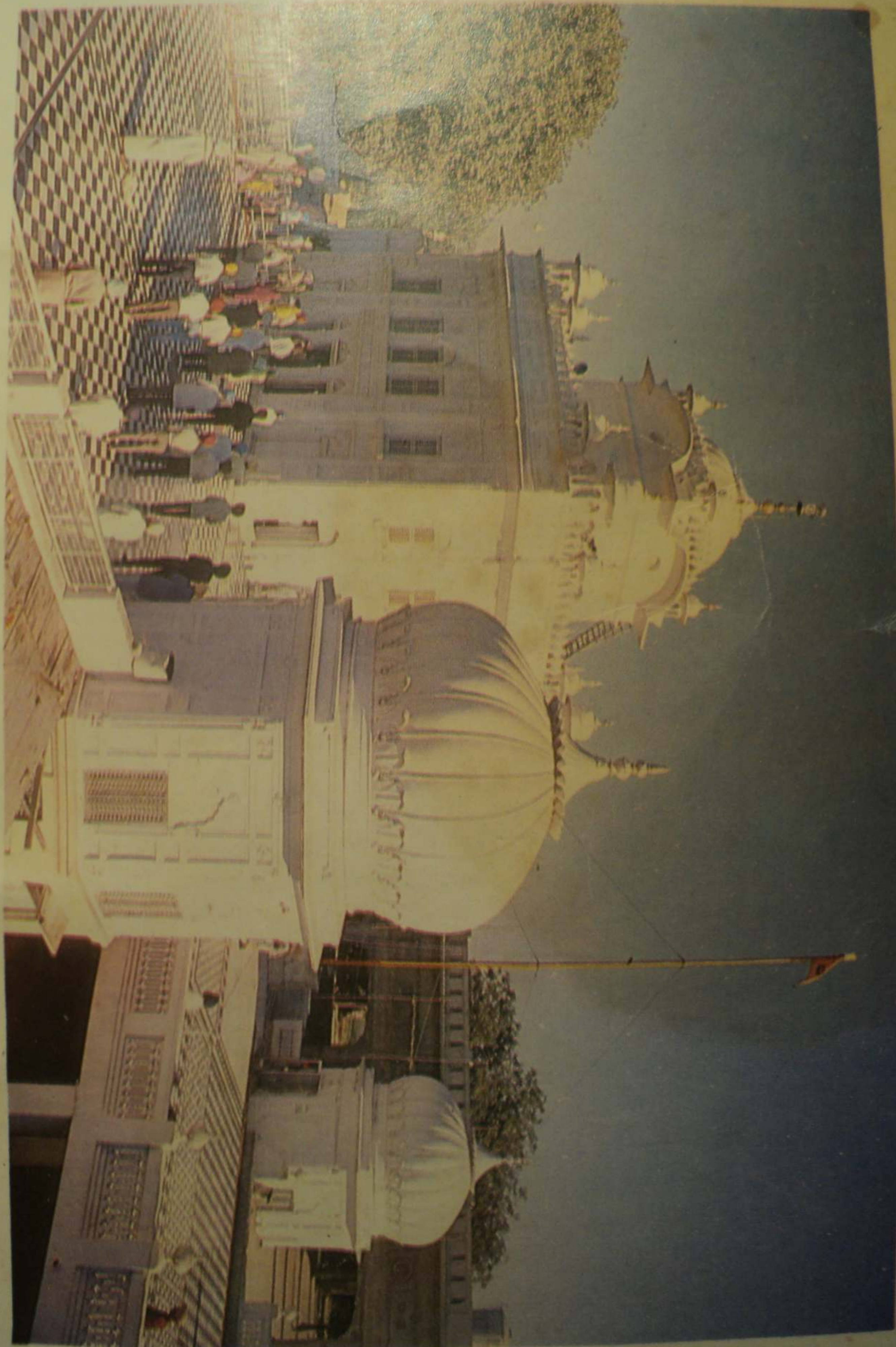
This Gurdwara perpetuates the memory of a man of saintly disposition popularly known as Baba Khelwala and is situated in close proximity to the Railway Gate No. 22 on the Lehla Bhavan-Thapar College Road in Patiala. The word *khel* is of Punjabi origin which connotes a place where drinking water is made available to cattle. At this place the good old man used to provide water to the cattle by working on a persian wheel after collecting water in a *khel* which gave currency to this name and a Gurdwara was later on got constructed thereof. This shrine like several others symbolises certain ideals which stand for social service, love and peace as the main principles of community's social ethics.



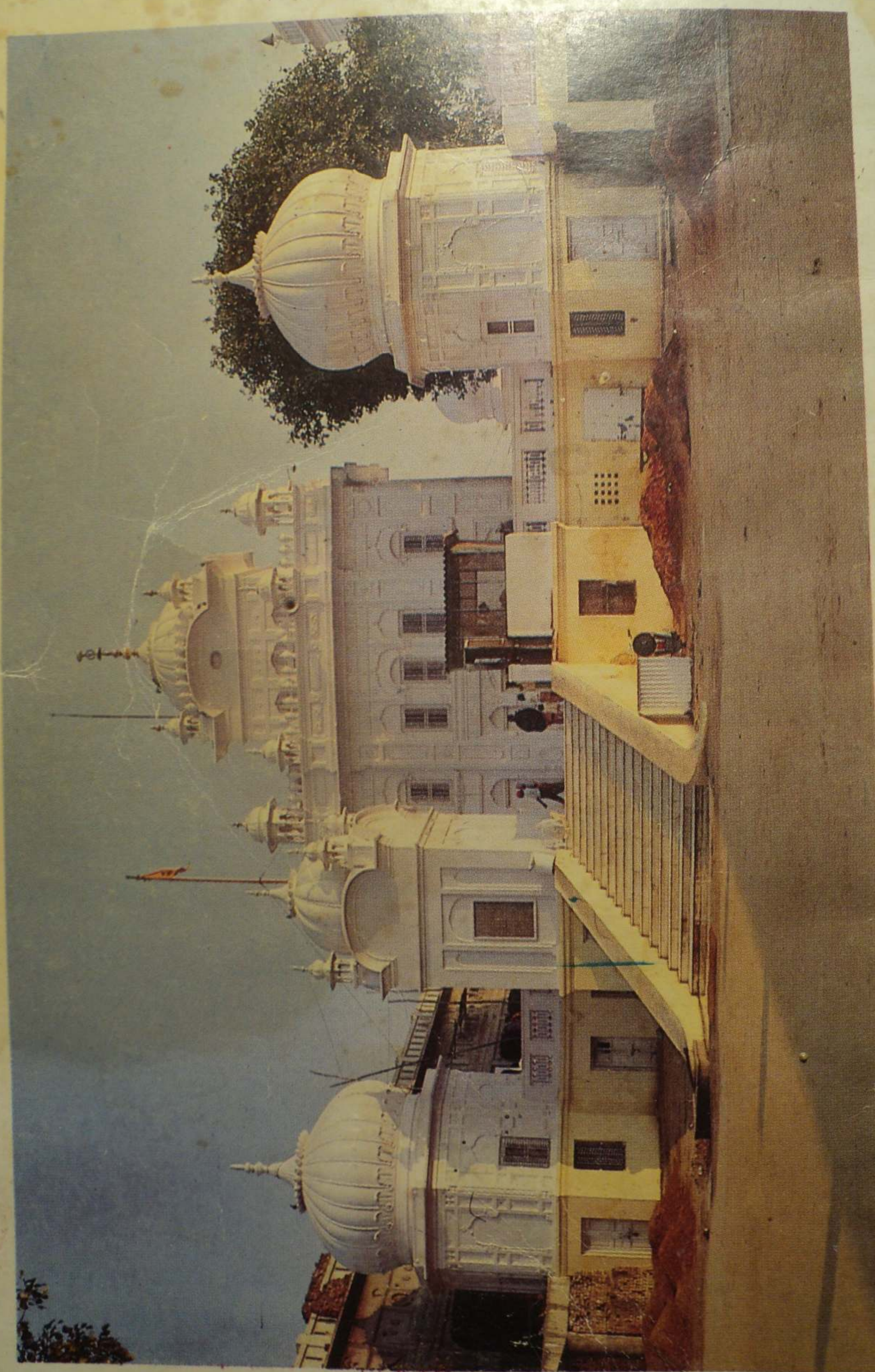


An inner view of Gurdwara Khel Sahib Patiala





Gurdwara Sri Dukh Niwaran Sahib



Gurdwara Sri Dukh Niwaran Sahib